

The Spirit of Implementation of Islamic Sharia in Aceh on the Protection of Women (Case Study in West Aceh District, Bireun and Lhoksemawe City)

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Abstract

This paper aims to reconstruct the image of a just society towards the application of Islamic law in Aceh in various existing regulations, both qanuns, regulations, instructions and appeals. So far, mage has been built through unbalanced research, especially those carried out by supporters of gender equality and human rights in their various studies which always state that women are restrained, marginalized and not given sufficient space in the domestic and public spheres. The research that has been exposed so far has only seen the views of feminists, gender and human rights observers, while academics, ulama, policy makers (executive-legislative) and women "victims" have not been touched by these studies. This is where the importance of this research is to see how the views and opinions of academics, scholars, policy makers (executive-legislative) and women "victims" of the Regulations for the Implementation of Islamic Shari'a in 3 districts/cities in Aceh, namely Aceh Barat, Bireun and City of Lhokseumawe, are important which has issued regulations, instructions and appeals that seem to have a specific object towards women. This field research research uses a qualitative descriptive approach, with data collected through observation, interviews and document review which are then refined by data analysis. This study found that academics, ulama, policy makers (executive-legislative) and women "victims" have different views on the image of Islamic Shari'a in Aceh which has been built from the perspective of supporting gender equality and human rights. It is as if these regulations are acts of discrimination against women, even though they are concrete efforts to protect women. However, there are still many applications in the field, both regarding enforcement procedures and socialization that need to be considered. For this reason, continuous and comprehensive socialization by involving bureaucrats, academics, scholars, community leaders and women through formal and non-formal education channels, Friday pulpits, study groups in ta'lim assemblies, family education and official government channels, such as raids and other preventive measures.

Keywords

islamic sharia; women's protection; Aceh



I. Introduction

The enactment of Islamic law in Aceh through the Law of the Republic of Indonesia Number 44 of 1999 is a historical mandate that must be maintained and passed on from generation to generation, because the Aceh area since two centuries BC has been known as a bustling trading center in Southeast Asia and Southeast Asia. It is also a very strategic area as traffic that connects Western civilization in the Middle East with Eastern

civilization in China (China). When Islam was born in the seventh century AD, Aceh became the first area to accept Islam in the archipelago.

After going through a long process, Aceh became an Islamic empire, starting in Perlak, Samudera Pasai and the Islamic Kingdom of Aceh Darussalam in the XIV century AD. It was from Aceh that Islam developed throughout the archipelago, even throughout Southeast Asia. Around the XV century AD, when Westerners began their adventures in the east, they controlled many areas of the archipelago, but Aceh remained free as a sovereign kingdom. In the international political arena, the Kingdom of Aceh Darussalam has a fairly good diplomatic relationship with the Ottoman Empire and several other kingdoms. Relations with the Netherlands, which were previously quite good, began to experience a crisis in the nineteenth century.

However, in the London Treaty signed on March 17, 1824, the Dutch Government promised the British Government to respect the sovereignty of the Kingdom of Aceh. Forty-seven years later, with various cunning, the Dutch convinced the British not to prevent him from controlling Aceh, through the Treaty of Sumatra on November 2, 1871. Two years later, in April 1873, the Dutch attacked Aceh, which lasted for decades with considerable casualties on both sides. From that time until World War II, the Netherlands lost six generals and thousands of officers and soldiers. Likewise on the Aceh side, which also lost a lot of property, material and life.

The historical background of the Acehnese people, which is quite long and winding, makes Islam a way of life in all aspects of life. Islam has become an inseparable part of them, with all its advantages and disadvantages. The people of Aceh are very submissive to the teachings of Islam and they are obedient and very concerned about the fatwas of the ulama, because the ulama are the heirs of the prophets. The appreciation and experience of the teachings of Islam in a fairly long period of time gave birth to Acehnese culture which is reflected in the strict customs of life that function as social control in society. It is on this basis that the Central Government through the above law grants Special Autonomy to the people of Aceh, one of the points of which is the kaffah enforcement of the Islamic Shari'a in accordance with the historical experience above. What is the impact and influence as well as the spirit of the application of Islamic law in Aceh, especially for the protection of women, especially in the districts of West Aceh, Bireun and Lhoksemawe City. This is the grand problem that will be answered in this paper.

II. Review of Literature

2.1 Regent Regulation Mandatory Wearing Skirts for Women in West Aceh

The district government of West Aceh imposed a rule that women must wear skirts and prohibit tight clothing through Regent Regulation No. 5 of 2010. The regulation was issued by West Aceh Regent Ramli Mansyur and has officially been in effect since 26 May 2010. In fact, as many as 20,000 skirts were prepared by the district government to be distributed evenly. free to women who are caught in tight clothing raids that will be encouraged so that the rules run.

If a woman is caught, the tights are asked to be stripped and replaced with a free skirt. The raid officer will confiscate the tights worn by the raiders. For the initial stage, the raid officer will record the names of those caught in the raid. However, if you have made the same mistake three times, the officer will give you a prison sentence. The regulation also affects women's clothing traders who are prohibited from selling women's tight clothing.

The regulation is stated in the Regent's Regulation (Perbup) of West Aceh which is seven pages thick. The Perbup was signed by the Regent of Aceh Barat Ramli MS on May 25, 2010 and has been in effect since it was signed. The Perbup contains a number of new rules regarding procedures for wearing Muslim clothing and sanctions that will be imposed on anyone who violates them.

The Regent's regulations governing the use of Muslim/Muslim women's clothing in West Aceh, among others, contain: (1). Muslim clothing is obligatory to cover the aurat, namely all parts of the body, except the face, palms, ankles and feet to the ankles. Not resembling men's clothing and loose so as not to show the shape and curves of the body; (2). The clothing material must be made of a material or type of fabric that is lawful to wear and not too thin, so that the color of the wearer's skin can be seen from the outside, and is different or does not resemble the typical clothing of followers of other religions, and is not a garment to be proud of or not boastful about. , and is not a dazzling decoration; (3). Dress rules for Muslim (men), must cover the genitals and do not resemble women's clothes, loose, polite, and easy in the movement of prayer. The clothing in question must also be made of a material or type of fabric that is lawful to wear and not too thin, so as to cause the color of the wearer's skin to be visible from the outside, does not constitute clothing to be proud of or boastful of, and does not resemble clothing typical of other religions; (4). Clothing for the general public that is used, both in the yard of the house, during leisure, recitation, worship, and party attire must consist of: Islamic clothing for women, namely loose-fitting overalls/gamis, then blouses/coats with long skirts without cleavage, brackets shirt with long skirt without slits, brackets shirt with sarong, kebaya shirt with sarong, knee-length blouse with loose trousers, knee-length blouse/shirt with loose and matching trousers. With a note, all alternative clothing for women's clothes above must still be accompanied by the use of a headscarf/hijab; (5). Islamic clothing for men is a shirt with loose trousers, a koko shirt (bay belanga) with loose trousers, a suit with loose trousers, a safari shirt with loose trousers, and a loose T-shirt. with loose trousers; (6). For members of the National Police/TNI, nurses, volunteers, and firefighters, the fashion model is adjusted to the demands of their respective professions by fulfilling the provisions of Islamic law, civilization, natural conditions, and the need to meet the demands of various activities and comforts.

2.2 Circular of Banning Coffee at Table for Women without Muhrim in Bireuen

On August 30, 2018, the regent of Bireun H. Saifannur, S.Sos issued a circular regarding the standardization of coffee shops/cafes and restaurants according to Islamic law. This instruction contains 14 points, namely: (1). Managers are required to provide a place for ablution, washroom/bathroom, washing, latrine (MCK) and a place for prayer as well as other worship equipment; (2) Stop cafe and restaurant services 10 (ten) minutes before the time and or implementation of the fardhu maghrib prayer and 30 (thirty) minutes before the Friday prayer takes place; (3). Advise customers to pray when the time has come; (4). Male and female waiters are required to dress Islamically; (5). Female waiters are not allowed to work after 21.00 WIB, except with their mahram; (6). The use of dim lights is prohibited and the use of screens is prohibited. so that it can lead to a violation of Islamic law (Islamic criminal finger); (7). It is forbidden to serve female customers after 21.00 WIB, except with the mahram; (8). Male and female customers are required to cover their aurat by wearing polite and courteous clothing (Islamic clothing) according to Islamic sharia principles; (9). Prohibited from providing/bringing haram (non-halal) food, drinks containing alcohol, prohibited from using formalin/borax, the like and drugs and other addictive substances; (10). It is forbidden to provide workers who destroy aqidah, sharia,

worship and morals, such as LGBT, transgender people and others; (11). It is prohibited to provide facilities or open opportunities that cause activities that are contrary to religious norms, decency, decency and law, such as karaoke, gambling, dominoes, jokers, tusot and other immoral acts; (12) When installing a television (TV), then the monitor screen must face the front entrance, the sound (volume) does not disturb the neighbors and 10 minutes before prayer time, the television (TV) must not be turned on and must not install karaoke and may not place the channel. in the position of showing pornography; (13). It is unlawful for a man and a woman to eat and drink at the same table except with their mahram; and (14). Cafe and restaurant services open at 06.00 WIB and close at 24.00 WIB.

2.3 Circular on the Prohibition of Sitting astride a Motorcycle for Women in Lhokseumawe

The Lhokseumawe City Government on January 7, 2013 officially issued a circular letter number 002/2013 regarding the ban on sitting astride for adult women riding motorbikes. The circular was signed by Lhokseumawe Mayor Suaidi Yahya, Lhokseumawe City House of Representatives Chairperson Saifuddin Yunus, Lhokseumawe City MPU Chair Drs. Tgk H. Asnawi Abdullah, Chairman of MAA Lhokseumawe Tgk H Usman Budiman, dated January 2, 2013, which contains;

To enforce Islamic law in a kaffah manner, to maintain the cultural values and customs of the Acehnese people in their daily interactions, and as a form of the Lhokseumawe City Government's efforts to openly prevent immorality, the Government hereby urges all communities in the Lhokseumawe City area to: (1). An adult woman who is ridden on a motorbike by a male relative, not a muhrim, a husband, or a fellow woman, so as not to sit astride (duek phang), except under conditions of necessity (emergency); (2). On a motorbike, car and/or other vehicle, it is prohibited to behave impolitely such as hugging, holding hands and/or other ways that violate Islamic law, the culture and customs of the Acehnese people; (3). For men and women not to cross public places by wearing clothes that do not cover the genitals, tight clothing and other things that violate Islamic law and modesty in dress; (4) To all keuchik, imum mukim, sub-district heads, leaders of government agencies or non-governmental organizations, in order to convey this appeal to all their subordinates and to all levels of society.

III. Results and Discussion

Views of the Parties towards Regulations to Protect Women in Sharia Framework in Aceh

3.1 Regent Regulation Mandatory Wearing Skirts for Women in West Aceh

Actually, the West Aceh District Government has been discussing a ban on the use of these pants since the end of 2009, because the effort received opposition from a number of circles, so this plan was delayed. It was only on May 25, 2010, after the Regent of West Aceh signed the Regent's Regulation on Muslim clothing for the people of West Aceh.

It should be noted that this Regent's Regulation was indeed made as a preventive measure to protect and protect women, but at the beginning it was also faced with challenges and resistance from parties, such as road users during raids who were often very disturbed, clothing traders and members of the public. the woman herself quipped about the existence of a "skirt rental movement", but after a while and there were socialization efforts in various ways, both at the family, school, office, and village levels, this Regent's Regulation was finally accepted.

The Regent's Regulation regarding Islamic dress is urgently issued, due to the good and serious intentions of the Regional Government to protect and protect women, but there could be other backgrounds, political factors, sensation seeking, economic factors (projects) and other factors. other factors.

In general, women in Aceh Barat accept and support this Regent's Regulation with several notes; The first is how to implement it with raids which seem arrogant and very disturbing to road users. And another important note is that the content of the regulation must be reviewed by involving the female element in it, which has been neglected so far, to formulate the standard of clothing in accordance with social settings and Islamic law, not the standard of pants or skirts, because this rule is within the framework of implementation. Islamic law in Aceh in general and West Aceh in particular.

3.2 Circular of Banning Coffee at Table for Women without Muhrim in Bireuen

There are 14 important points in these regulations, appeals and instructions in managing cafes and restaurants in the Bireun district, but the main highlights are 2 points, namely the seventh point and the thirteenth point.

In the seventh point it is stated that "it is forbidden to serve female customers after 21.00 WIB except with the mahram", while in the thirteenth point it is stated "it is forbidden for men and women to eat and drink at one table except with their mahram".

This exclamation and circular is suddenviral and excited on social media, various positive responses were conveyed by social media users. However, more people reject and criticize it as an effort to discredit and marginalize women, especially those from feminists, gender, non-governmental organizations and human rights activists.

To obtain balanced data, the researcher interviewed the local government, represented by Assistant III. He explained that at the beginning of the discourse on the issuance of the call entitled standardization of coffee shops/cafes and restaurants according to Islamic law, there was a polemic and quite tough discussion within the Bireun Regency government, because it was feared that there would be misinterpretations, especially from those who were against it, such as among human rights activists, feminists, gender and those who were politically opposed in the previous Pilkada.

However, the regent discussed specifically with the sector plumbing, including the heads of the Islamic Shari'a service, MPU and ulama in general as well as the community in general to issue instructions/appeals, so that on August 30, 2017 this circular letter was issued which received full support from all elements of government and people in Bireun Regency. And this circular is a concrete step and effort in protecting women in the framework of implementing Islamic law in Bireun Regency in particular and Aceh in general.

The ulema are the agents of change in society and have been heard the most by the community since the beginning of this call until now continue to provide support in various forms and efforts, because this call is a serious effort from the Regional Government of Bireun Regency to protect women in the application of the implementation of Islamic law in Aceh, especially in Bireun Regency.

The women in Bireun also gave their views that they agree and are very supportive against the issuance of circulars regarding the standardization of coffee shops, cafes and restaurants according to Islamic law in Bireun Regency, considering the very unfavorable situation in the association of young people who are busy hanging out in stalls, cafes and restaurants until late at night, not only young people, but also adults who will cause negative things and slander in the middle of the night. the middle of society.

Furthermore, he argues that the issuance of the circular letter is very important to control, avoid and form preventive efforts that are negative for women in particular. Therefore, I am very different from the views of the parties who are against this call. For me, this is a serious effort on the part of the Bireun Regency government to maintain and protect the dignity of women, not an effort to discriminate as advertised by the opposing parties so far. So by issuing this call, we, the women in Bireun Regency, do not feel that it bothers us in the slightest, instead we feel protected and our dignity as women is protected.

3.3 Circular on the Prohibition of Sitting astride a Motorcycle for Women in Lhokseumawe

Regional Secretary for Lhokseumawe City, Dasni Yuzar, said that the circular letter was disseminated to the public on January 7, 2013. And this regulation inevitably raises pros and cons. Many support, but the criticism can not be dammed. Especially from the National Commission on Violence Against Women (Komnas Perempuan), which considers the regulation to be very restrictive and very discriminatory.

On January 16, 2013 when this joint appeal was just issued, the Mayor of Lhokseumawe, Suaidi Yahya was invited by Mata Najwa, a talk show on national private TV with the title "Perda-Perda Bizarre". Where he explicitly stated that the issuance of this joint appeal was a real effort by the Lhokseumawe City Government to protect women, as gentle people from various slander (resembling men), maintain modesty, maintain their dignity and dignity, maintain behavior, attitudes, ethics and also maintaining the safety of women, not only physical safety, but also psychological safety as well as the safety of values, norms and other rules in the traditions and customs of Islamic Acehese culture. On another occasion, Suaidi Yahya also stated that this joint call was made to raise the dignity of women in accordance with traditional values and local wisdom based on religion. It is also related to the etiquette of behavior to return women to their original position.

This appeal received support from various elements of society and various other parties, such as parents, scholars, academics, practitioners, politicians and elements of the forkompinda Lhokseumawe City. This joint appeal was legitimized and signed by the Mayor, Suaidi Yahya, Chairman of the DPRK, Saifuddin Yunus, Chairman of the MPU, Teungku Asnawi Abdullah and Chairman of MAA, Usman Budiman. From a number of the mayor's statements, a common thread can be drawn that the joint call for the ban on sitting astride as a special concern of the Lhokseumawe City Government is solely as an effort to protect women as gentle, ethical, and polite people who have been passed down from generation to generation as a local wisdom within the framework of Islamic law in Aceh, especially in Lhokseumawe City.

The same thing was also conveyed by Drs Teungku Ramli Amin, M.Pi, where the background of this call is the result of the discussion of the mayor and all related elements, especially the Office of Islamic Shari'a and Dayah Education of Lhokseumawe City on the situation and conditions of Lhokseumawe City in anticipating promiscuity behavior which is considered dangerous to the collapse of values and norms as well as culture as local wisdom Aceh, which is based on Islamic law in Lhokseumawe City, based on the input of Teungku Asnawi Abdullah as chairman of the MPU at that time suggested that a regulation be made, in the form of a call to narrow the space for the moral decadence of adolescent girls and women in this promiscuity. because so far it has been observed that many children and teenagers as well as adult women are roaming around on motorbikes sitting astride and hanging out in cafes until late at night.

Lhokseumawe as a municipality, in fact most of the things mentioned above are people from outside Lhokseumawe City. They are generally from the interior of North Aceh Regency, some are from Nisam District, Buloh Blang Ara, Balang Jruen, Tanah Pasir, Bayu and from various other remote areas. It is they who often ride motorbikes who sit astride while hugging and dating. This is what we think is very urgent in order to narrow the movements and behavior of those who have tarnished the customs, traditions, values and rules of Aceh's local wisdom in accordance with the spirit of the implementation of Islamic law in Aceh.

Therefore, this joint call is a necessity that must be supported as an effort to protect women within the framework of local wisdom and Islamic law in Aceh. However, in the course of time there are still challenges and turmoil from certain circles, especially teenagers (ABG) and people who feel they are not involved in the formulation of this call, especially NGOs, feminist groups, gender activists and Komnas HAM who are mostly from outside. The city of Lhokseumawe, so that it has only been a few days since this call was issued, it has become viral and excited, both at the regional, national, regional and even international levels. This furore caused the summons of Suaidi Yahya as Mayor of Lhokseumawe to be invited to an event *talk show* "Mata Najwa" on a national private TV. At the event it was highlighted quite sharply which was entitled "Odd Perda-Perda", but the mayor calmly and decisively replied that this call was in accordance with Aceh's local wisdom, not to be confused with other regions that have different customs, traditions and cultures.

The ulama were one of the important elements whose opinion was asked about the issuance of a joint call to sit astride women in the Lhokseumawe City area. Although this issue has been around for a long time, because there has been no balanced information that continues to be circulated by the parties who seem displeased with the various policies regarding the application of the implementation of Islamic law in Aceh. Moreover some the regulations that are the center of research on issues against women, both issued by the District Governments of West Aceh, Aceh Besar, Bireun and Kopta Lhokseumawe are an application of the spirit of implementing Islamic law in Aceh.

All calls, appeals, instructions and various types of regulations throughout Aceh regarding the actions, behavior and association of these women are directly related to Islamic law. And there are many texts, both in the Koran and in the hadiths that explain this, as many scholars have quoted, such as about the manners of dressing, covering the genitals and prohibiting imitation and resembling the opposite sex as well as other explanations.

Adab behavior and dress or dress in accordance with Islamic law, such as the regulation of the Regent of Aceh Barat number 5 of 2010, a joint appeal The Lhokseumawe City Government, the Bireun Regent's circular and the Aceh Besar District government's appeal contained in the Al-Quran Surah At-Tin (95) verses 4-6, which means "Indeed We have created humans in the best possible form. Then We returned him to the lowest possible place. (Except) those who believe and do righteous deeds, then they will have an unfailling reward." Meanwhile, in terms of clothing that functions as a cover for the genitals, it meets the criteria, ethics and aesthetics. This is as regulated in the Qur'an Surah Al-A'raf (7) verse 26, which means "O son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes for jewelry. And the clothing of piety is the best.

In Lhokseumawe, researchers interviewed Malahayati, a smart woman. Where he saw a ban on sitting astride wrapped in a joint appeal by the Lhokseumawe City Government. We must see that the basis of the prohibition is to maintain the izzah or the

glory and chastity of a woman, in accordance with Islamic demands and traditions, customs and norms that are very different from men, especially in maintaining their aurat. When women are able to maintain their aurat properly, other things will automatically follow, including social intercourse, because for women there are two important elements, so that sitting astride on a motorcycle can be overcome automatically.

Actually sitting astride this is a phenomenon of young people going out in court and getting closer to adultery which is highly forbidden by religion which needs to be massively prevented. So this joint appeal is very appropriate as an effort preventive measures that need to be supported by all parties as an effort to protect adolescent girls (ABG) and adult women.

Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). The mechanism for protecting women as an application for the application of Islamic law in Aceh, especially in Lhokseumawe City, actually before this call was issued, it must be initiated by the existence of education in the family environment, as an educational institution in the early stages in the formation of values, characters, norms and correct rules for preparation future human life.

Sitting astride, dating behavior and other forms of promiscuity are *style* in the modern family. Fathers and mothers and other nuclear families do not feel uncomfortable when their daughters sit behind the men in a straddle way and associate freely, even with strangers. So don't quote the Shari'a in the narrow sense of sitting astride, but more deeply in the promiscuous behavior of young people, especially in Lhokseumawe City, this is because family education in the household does not run normally. That is, the determination of the joint appeal in Lhokseumawe City is indeed due to a general phenomenon that has become endemic in Lhokseumawe City which must be anticipated, one way is by issuing this joint appeal.

In this context, the Lhokseumawe City Government through an appeal has a strong desire to cut off the phenomenon of courtship and promiscuity, as a behavior and politeness that is very contrary to customs, traditions and culture as a local wisdom handed down from ancestors, even with Islam. we. And the birth of this collective call is truly a proven action that we must support together.

And if there are groups that see this call as a discriminatory act against women, I see the opposite. This is an act of protection against women, from promiscuity, and can maintain their aurat, so that women's izzah can be maintained. In emergency situations, for example walking with her husband and mahram, or to maintain physical safety on long trips, etc.

Another implied goal of this call is to restore women to their positions. Sitting astride is more synonymous with men, so women cannot resemble men. And this recommendation is in accordance with the context of the application of the implementation of Islamic law in Aceh, especially in Lhokseumawe City. Another goal of this call is for families to keep their children and members out all together to back up children who are still unstable and are looking for their identity in the digital era.

Thus it can be conveyed that the joint call for a ban on sitting astride the Lhokseumawe City Government needs to be supported, because this is a concrete government effort to protect women from bad social behavior, but this call needs to be corrected by presenting several elements *stakeholder* other things that have been neglected so far, so that this call really functions as a preventive effort in reducing behavior, attitudes and promiscuity in Lhokseumawe City.

IV. Conclusion

Since 1999 Aceh has officially become the only region in Indonesia that implements Islamic law based on the mandate of a valid law, namely Law No. Islamic law in the fields of aqidah, worship and Islamic symbols and Law Number 11 of 2006 concerning the Government of Aceh.

In addition to these qanuns at the provincial level, in districts/cities throughout Aceh Province, it seems that the relevant parties are allowed to make their own qanuns in accordance with the capacities, needs and needs of their respective regions, such as Aceh Barat District, Bireun and Municipalities. Lhoksemawe. These areas are the targets of this research, because they have issued regulations regarding behavior regulation, especially towards women which are considered controversial by various groups, especially feminists, gender and human rights observers.

The results of the research in the three regencies/cities involving a number of respondents from elements of bureaucrats, academics, ulama and women who are considered "victims" of a number of these regulations indicate that the regulations, both the Regent's Regulation on Mandatory Wearing of Skirts for Women in West Aceh, the Circular on the Prohibition of Drinking at the Table Without a Muhrim in Bireuen and the Circular on the Prohibition of Sitting Standing Up for Women in the City of Lhokseumawe are against the background of a situation where there is a situation and condition that is very concerning, where women as a gentle group become "victims". " that must be protected and saved are wrapped in the frame of Islamic law, in accordance with the special rights granted to the Aceh region through several of the laws mentioned above. The bureaucrats in the four districts/cities gave the same view although in different editorials.

Academics deny the narrative developed by the parties, especially feminist groups, human rights activists and gender groups and other NGOs which say that a number of regulations issued in the four regions are an attempt to straddle the movement and discredit women in the public sphere. Academics actually see the opposite, these regulations are a concrete effort from the government to protect women from exploring behavior, attitudes and cultural accompaniments that are very different from the local wisdom of the Islamic Acehese people from the past until today.

The ulama are the elite whose income is heard the most in the community. All regions that have issued various regulations, rules, appeals and appeals based on religion cannot be separated from the advice, suggestions and orders of the ulama, therefore this is a joint effort in order to save women from moral and moral decadence and behavior that has deviated far from the norm. demands and guidance of Islamic teachings. Therefore, these regulations are preventive measures to protect women in the framework of the implementation of Islamic law in Aceh.

Likewise, women are the "victims" in these regulations, but they still see that these actions are an effort to restore the nature, dignity and worth of women in their original position, which has deviated far from religious guidance, due to the erosion of modernization. almost unstoppable. Therefore, the issuance of several regulations, rules, calls, appeals and instructions in three districts/cities in Aceh is very supportive of us, the women, because this is a form of their commitment to protecting women which is wrapped in the frame of Islamic law, but in application in Indonesia. In the field, both regarding enforcement procedures and socialization, there are still many things that must be considered, such as the form of raids that prioritize morality and do not overdo the arrogance of the officers.

To strengthen the existence of these regulations, there have been many outreach efforts carried out by various parties, both from local governments at various levels, scholars, academics, educational institutions, both formal and non-formal as well as various other social institutions and organizations to maximize the application of regulations. -this regulation. Although according to academics and women in several districts/cities, in fact there are other things that should receive more priority, such as issues of education, health, poverty and welfare, and so on that are related to the needs of many people.

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